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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

John W. GOODWIN

1869-1945

General Superintendent

1916-40

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June 6, 1962

EDITORIALS

By W. T. PURKISER

IV. The Church and the Godly Remnant

If the history of God's people through the ages should teach us anything, not least of the lessons would be that the future belongs, not to the multitudes who may "hang on" at the edges, but to the solid core of dedicated people at the heart.

This was true in Old Testament times, when a few men of prophetic vision strove to stem the tide of their day. It was true in New Testament times, for while multitudes enjoyed the loaves and fishes and more than five hundred brethren saw the risen Christ (I Corinthians 15:6), it was the 120 filled with the Spirit at Pentecost who brought Christ to their generation.

There is much about the church at Thyatira to remind us of Christianity in our day. This was the fourth of the churches to which Christ sent a message through His servant John (Revelation 2:18-29). It was located in a little city which was a prosperous manufacturing and commercial center. Many trade guilds flourished there. It was the home town of Paul's first convert in Philippi, Lydia, the "seller of purple."

The Christian church in Thyatira was a pros-

perous group in a prosperous town. It was noted for its vigorous activity, which had not slowed down in the least with the passing of the years. If anything, it had increased. But it was not just so much busyness. It was real service to God and man, marked by faith, love, and patience—the three qualities without which activity becomes just so much hurrying to and fro.

However, there was one fatal flaw in the life of the church at Thyatira. That flaw was a flagrant compromise with evil. There was a prophethess there to whom Jesus applies the dreaded name Jezebel, the wicked queen who eight centuries before had conspired with her weak husband, Ahab, to lead the people of Israel into idolatry and immorality.

It is quite possible that this woman was actually leading her blinded followers into moral laxity, involving sins of sex. It is quite certain that she was teaching the idea that it doesn't matter much what people do, so long as their "hearts are right." This type of teaching pretends to be drawn from "the deep things of God," the wonder of His grace and forgiveness—but Jesus says it is actually "the depths of Satan" (v. 24).

These ideas, alas, have never died. They may flourish under the guise of a doctrine of "once in grace always in grace," with the conclusion unspiritual people draw from it that, no matter how much a "saint" may sin, God will punish him here but save him hereafter. But such views may also flourish when the sole emphasis in Christian living is placed on the motives or the feelings of the heart, and misconduct is shrugged off with the quip, "Well, man looks on the outward appearance, but God looks on the heart." Let this be no comfort to evildoers, for God indeed looks on the heart, but He also looks on the whole of life.

Christ himself will judge such perversions of His gospel, and the judgment of which He speaks is bitter indeed (vv. 21-23).

But the whole story of Thyatira is not told until it is seen that there were others there who had not "bowed the knee to Baal." Christ, who searches the hearts and minds, will give to each according to his works. Their works were not a basis of their salvation, but an evidence of it.

In this loyal and godly remnant is the hope of the future. Theirs was a holiness of heart and in life. Theirs was the privilege of "leavening the whole lump," of leading the way to a better life in Christ than known by the many about them.

(Please turn to page 11)



The Cover . . .

John W. Goodwin was born near North Berwick, Maine, March 13, 1869. He was raised in

the Advent Christian church, but after moving to California in 1905 he joined the Church of the Nazarene and was associated with Dr. Bresee in the founding of Pasadena College. Dr. Goodwin served as pastor of the college church and as district superintendent of the Southern California District. When General Superintendents Bresee and Wilson died in late 1915, Dr. Goodwin and Dr. R. T. Williams were elected to the office. Dr. Goodwin served twenty-four years, until 1940, and was general superintendent emeritus until his death in 1945. His contribution to the church is related in part in Chapter XII of "Called unto Holiness," the newly published history of the Church of the Nazarene.

Calvary... Pentecost

CALVARY! What a word! Implying, from one angle—betrayal, suffering, shame, and death; but from another angle—loyalty, sacrifice, and a finished redemption.

Our Rose of Sharon wilted and faded amid the thorns of shame, suffering, and death at Calvary, but out of this earth-shaking event came an atonement for the sins of the race. A broken law was mended. The lash of guilt was stayed. The chains of sin were severed, and hope was extended to all men. On the third day the "Rose of Sharon" bloomed again with charming beauty and enchanting fragrance—radiating life and hope to all generations, assuring the Church of a living Saviour.

PENTECOST! What a word! only the word Calvary could be filled with greater consequences than the word Pentecost.

At the end of a harmonious adjustment to each other—and a full commitment to God—and "when the day of Pentecost was fully come," *suddenly* the fiery baptism brought heart purity to all the waiting disciples. A Saviour's prayer was answered. A Father's promise was fulfilled. A new day had dawned. A new dispensation was inaugurated. The young Church was given an abiding Companion, dispensing comfort in sorrow, guidance in strategy, and conquest in battle.

The Spirit's enthronement in the heart is a personal experience that provides moral *fitness for service*. "Be ye clean,

that bear the vessels of the Lord" (Isaiah 52:11). "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). Only clean, Spirit-filled men are fit for holy appointment.

In a personal Pentecost is to be found an *inner drive* for valiant, devoted service to God and the advancement of His kingdom in the far places of the earth. It becomes a joy for the Spirit-filled individual to serve God *where, when, and how* God may clearly direct.

This cleansing, empowering experience of Pentecost became the central theme of the Early Church as evidenced by Peter and John going to Samaria following Philip's revival, by Peter's going

*General
Superintendent
Vanderpool*



to the home of Cornelius, and by Paul in Ephesus following the revival of Apollos, who "knew only the baptism of John"—in all three events they went to guide converts into the Spirit-filled life.

Since Pentecost with its benefits was the central theme of the Early Church, certainly Pentecost with its fitting, empowering, comforting experience should be the central theme in His Church today.

Telegram . . .

Reading, Pennsylvania—Under the able direction of General Superintendent Benner, the Philadelphia District Assembly held at Reading concluded with glorious note of victory and renewed determination and intensity to go "all out for souls." Reports indicated spiritual and numerical gains: net membership increase, 145; increase of \$75,042 financially; \$708,230 raised for all purposes. "Outstanding Teacher Award" presented to Mrs. Marietta Parker of Mifflinburg, Pennsylvania; and recognition of elder, Rev. Carl N. Hall.—Mrs. Russell Cannell, Reporter.

Rev. Hugh R. Jordan, pastor at Tulare, California, died May 7, 1962, in the hospital, after a prolonged illness.

Word has been received from Rev. John Hall, Coral Gables, Florida: "Marvelous reports from annual convention inside Cuba. All churches of Cuban work celebrated sixteenth anniversary on Sunday, May 27. Spanish broadcast, 'La Hora Nazarena,' began in Miami on Sunday, May 27; WMET, 11:45 to 12:00 noon."

Rev. Raymond DeShon writes that, after serving the Langley church for the past five and one-half years, he has resigned to accept the work of the Port Park Church in North Charleston, South Carolina.

Rev. Jack Wright has resigned as pastor of the Forrest Park Church in Pine Bluff, Arkansas. He plans to take graduate work in philosophy at Louisiana State University.

Rev. G. Ray Reglin of Wilmington, Illinois, has accepted a unanimous call to pastor the church in Falmouth, Michigan, effective July 15.

After pastoring the Roanoke Garden City Church for eight years, Rev. H. G. Compton has resigned to accept a unanimous call to pastor First Church in Richmond, Virginia.

The Church of the Nazarene, Vivian, Louisiana, will be observing its twenty-fifth anniversary on June 17, with services June 14 through 17, each evening, and three services on Sunday. Dr. Hugh C. Benner will be the guest speaker. All former members and friends are invited to be with us for our anniversary and home-coming celebration on Sunday, June 17. The

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church is located in the northwest corner of Louisiana, on Route 1; 700 N. Pine.—J. P. FOSTER, Pastor.

SHALOM

"Peace with Fullness"

A STRANGE WORD with a beautiful meaning! It is the standard greeting of the Israeli as he salutes his neighbor and friend. In a country torn by a very uneasy peace, where the beauty and tranquility of the Sea of Galilee are even now disrupted by the roar of gunfire, it is all the more strange.

However, for a people who for two thousand years have wandered the earth, longing for a place they could call home, it must hold a very deep and significant feeling.

In the words of Rabbi Samuel Nathan, officer in the prime minister's cabinet, "We desire the good will of all people. We are willing to share our technological and scientific knowledge with our

neighbors. But we will not be driven from our homeland, which is the fulfillment of our hopes and dreams of two thousand years."

Surely the goal expressed by this Jewish greeting is the inner desire of all men. We may not experience this dream in a social or political sense, ever, but it lies in the realm of every Christian to enjoy in a full measure its fruits and benefits here expressed.

Let us tune our ear once more to the words of the Master—immortal words they are: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). And again, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

There it is: "Peace with fullness" given unto us by our Lord Jesus Christ. Utilize it, enjoy it, extend it to a needy world.—DENNIS E. WYRICK, Pastor, First Church, Burlington, North Carolina.

Appointed to . . .

PENTECOST

By **IVAN A. BEALS**, *Pastor, Benton, Illinois*

EVERYONE who accepts Jesus Christ as his personal Saviour is appointed to Pentecost. This appointment was made for every believer through the promise and direction of Christ. It arises from the Christian's urgent need to be cleansed for purity and empowered for service. Moreover, it demonstrates that God has provided for our complete redemption from sin. Thus, Christ directs His people to Pentecost so they might remain steadfast in Him.

This was the impetus that moved the 120 to obey the final message of their Lord: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

These were not sentimental words conceived in the fleeting moments of parting. They were vital words of instruction that required obedience so that the kingdom of God would flourish after the Son departed. His Spirit was to be sent as the Comforter to abide in the hearts of believing men, to cleanse and keep from all sin.

We too are appointed to Pentecost even though centuries have passed and Jerusalem is far removed. We are appointed to a time of decision when we deliberately decide to seek God's best for our lives. We are appointed to a place of obedience as we come to know the Father's will concerning us. Finally, we are appointed to an experience of cleansing and infilling that separates us for the Spirit's own.

Thus, even now, those who believe on Christ and keep their appointment receive the promise of the Spirit. This is not accomplished automatically in the course of growth. Decisive obedience alone will grasp and receive the promise. If any fail to receive the baptism with the Holy Spirit it simply means they failed to keep the appointment as God intended. The promise was given and the provision was made. It is our part to meet the conditions required to open our hearts to the entrance of the Spirit.

We must desire the fullness of the Spirit's presence in our lives to the extent that we are willing to wait on Him in obedient submission until our need is satisfied. Our appointment to Pentecost is kept not only by faith claiming the Lord's promise, but also by the obedience of the promise. Such

obedience severs us from the dominion of sin: for when we obey, the Spirit delivers us and makes us fit for His dwelling.

Jesus' words, "Tarry ye" (Luke 24:49), and "Wait for the promise" (Acts 1:4), suggest the necessity of our putting forth a consecrated effort to ready ourselves for His baptism. We are not to die to sin halfheartedly or venture forth hastily without first counting the cost. As the disciples, we must totally decide that the promise of the Spirit is our highest aim even though self must be crucified and worldly persecution threatens.

Our complete surrender to God's will and way involves self-denial along every line where our wills would run contrary to His holy will. The sinful nature must be dethroned, and we must abdicate our rebellious sovereignty to His divine authority. Only then can God's great salvation be fully accomplished in us.

Again, obtaining the promise of the Spirit today requires the same humble faith in the Saviour that was manifested by His disciples. It is on the merits of Christ Jesus that we also apprehend the promise of the Spirit. Such faith acknowledges and receives the blessed baptism of cleansing and power.

Thus, believers who have experienced the forgiving grace of the Lord Jesus should also be encouraged to press their claim to the power of His blood to cleanse from all sin. Christ has so appointed us, and His love leads us on. He eventually leads us to the time when we will desire His sanctifying power, and to the place where we will fully experience His holy love filling our souls.

Our appointment to Pentecost is personal. The baptism with the Holy Spirit is consummated by the definite, personal witness of the Spirit. His purging, cleansing power and fortifying presence are made manifest to every heart that tarries before Him in total submission. He fully and freely destroys our sinful nature as we entirely yield ourselves to His refinement. Then—He abides!

.....
Now if Jesus prays, and does not pray in vain, obtaining through prayer what He asks for (and perhaps He would not have received it without prayer), which of us may neglect prayer?—Origin.

"YE SHALL RECEIVE *Power*"

By J. V. WILBANKS

Nazarene Layman, Colorado Springs, Colorado

Ye shall receive power, after that the Holy Ghost is come upon you (Acts 1:9).

AT the northernmost end of Colorado Springs there is a magnificent electric power plant. The building is a beautiful edifice and the entire plant covers a city block. It was erected a few years ago at a cost of eight and one-half million dollars. Yesterday I visited the place.

Before entering the plant proper the guide explained a few things about the enormous machines that could be seen through glass doors. On opening the doors and entering the plant I was impressed with something very similar to "a rushing mighty wind" spoken of in Acts 2:2, when the disciples were filled with the Holy Ghost. The sound came from giant blowers which supplied the great furnaces with air. We looked at steam boilers that were three stories high, steam pipes bigger than saw logs, water pumps, and dynamo-generators that weighed hundreds of tons each.

The most interesting part of all was when the guide lifted a small iron door and let me look in on one of the great furnaces. How beautiful it was on the inside! Great giant flames of blue and purple were shooting out from the gas nozzles. The huge blowers were supplying the furnace with air. The place seemed literally to shake with the mighty power being produced there. Then I thought, What a cold, impotent plant this place would be without the fire!

It was about three o'clock in the afternoon, and I observed to the guide that at that present time the plant must be running lightly. But, to my surprise, he informed me that right then the plant was being taxed to 90 per cent of its capacity! I had presumed that most of its power was consumed by lighting the city's buildings and streets at night, whereas a great portion of the electricity produced there was, at that moment, supplying electric motors about the city with power for industrial purposes.

A church ought to be like that power plant. It should be endued with Holy Ghost fire. If it is not, it is a cold, inept place of formal worship. Work needs to be done and done while it is day—"the night cometh, when no man can work." A Christian needs the fiery baptism of the Holy

Spirit to cleanse his heart of all sinful desires and enable him to witness effectually for his Lord.

As I looked in on the fiery flames of that great furnace, I thought those tongues of beautiful fire were surely "getting with it." There was one upmost purpose, it seemed, and that purpose was to heat the water in those pipes, produce power, turn the giant generators, and fill the city with power, comfort, and light. That ought to be our purpose as Christians today. Let's be baptized with the Spirit, filled with the Spirit, and "get with it"!

How DIFFERENT Should We Be?



By FORREST E. TYLER

Pastor, Hefner Church, Canute, Oklahoma

... what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (II Corinthians 6:14-17).

THERE IS a vast difference between separation and isolation. Some elements must be kept isolated or they will mix, but oil remains separate (different) from water even when put into the same container with it. We are to be like oil. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). We all must contact the sinful world, but we are to remain distinct and different from it.

It seems to be easy for people to go to extremes. In this matter of being different there are extremes in both directions. Some overemphasize being separate from the world and end up being hermits or monks (isolated). Some become enamored with being different until they become eccentric by doing things just to be different. I

read of one man who wore signs on his clothes. A sign on one leg said, "Time"; on the other, "Eternity." On one arm he had written, "Sin," and on the other, "Salvation." These extreme oddities, to say the least, will not increase one's usefulness in God's kingdom.

There are a few who have become eccentric in this matter of being different, but the opposite extreme seems to hold more danger for the majority. We hear much of "peaceful coexistence" these days. We are told that two opposite ideologies can exist peacefully side by side, but this is a lie of the devil. Christianity has always been opposed to sin and infidelity and it always will be. We are in a war unto death. Any compromise with sin or the sinful world will spell our defeat. As Christians, we are different from the world and must remain different.

The question is, How different should we be? As we have already implied, we should not be different just for the sake of being different. A great holiness preacher of the past, Rev. J. A. Wood, said, "In things perfectly indifferent we should conform to the customs and notions of those around us." This should be done only so far as it can be without breaking any moral principles or crossing our consciences.

On the other hand, where a moral principle or an enlightened conscience is concerned we should never yield to the influence of the customs and notions of those around us. On this point, Mr. Wood says, "When our duty, our conscience and the plain Word of God require it, then we must be unyielding no matter how singular or different it may make us from others." In other words, the Word of God should set the pattern for our lives; then however far from this the world strays will determine how different we are from the world.

In this day of moral decline with sin abounding on every hand, it seems that the difference between the Church and the world should be brought into sharper focus, but the contrary is apparent. Oh, that all professing Christians would obey God and follow the directions found in His Word, no matter how different from the world this would make them! There is danger in our following our own notions and becoming eccentrics, but we cannot be *too* godly. We cannot go *too far* in conforming to the gospel.

This matter of being different touches all phases of our lives since the Bible, our Pattern, instructs us in every area. We are to be different from the world in our speech, in our actions, in the way we dress, in the places we go, in what we listen to, and in what we view.

With the summer months just ahead, we need to be definite in our stand against immodesty. The FBI has pointed out that one thing which has contributed to an increase in sex crimes is the

God, Make Me Glad!

*I thank Thee, God, for flow'rs that grow;
For summer's sunshine, winter's snow;
For April's showers, autumn's trees—
'Tis easy to give thanks for these.
Yet teach me to be thankful too
For joys I've lost—or never knew.*

*So many dreams of carefree youth
Still are but dreams. And yet, in truth,
How many times hope unfulfilled
Another's troubled heart has stilled!
And so I pray Thee, make me glad
For what I've lost—or never had.*

*Perhaps—who knows?—the things I miss
May be my source of highest bliss.
So trustingly I follow still,
Content within my Father's will,
And pray that I may thankful grow
For joys that I shall never know.*

By KATHRYN BLACKBURN PECK

scant clothing that some American women wear. Do we, as Christians, have to be taught how wrong this is by the FBI? Should we not cry out with one voice against the indecency in dress in our day? One can hardly go out on the streets in the summer without seeing people dressed immodestly. How terrible for our youth to have to grow up in such an environment! I am glad that genuine Christians are different in this matter. They will not wear shorts in public, for they follow the Biblical injunction to "adorn themselves in modest apparel" (I Timothy 2:9).

We must be clear in our protest against such gross evils of the day or the coming generation will have very few moral moorings left. God's Word draws clear lines of demarcation between the clean and the unclean, the holy and the unholy, and between right and wrong. Therefore, if we are to be accepted by Him, we will have to be as different from the world as the Bible instructs us to be.

"... be ye separate, saith the Lord, . . . and I will receive you."

Short Spiritual Synopsis: *Christianity is the channeled life of a soul saved and sanctified. It is the product of faith and the perfection of grace. Christianity is confidence, certainty, courage, consecration, and cross bearing coupled with the power of Christ.*—Jack M. Scharn.

THE PROMISE OF PENTECOST

By **CLAYTON BONAR**, *Pastor, Canyon Hill Church, Caldwell, Idaho*

POWER is searched for, bought, and sold today like a commodity. More power is available to the average housewife now than in all past generations put together. Men of business are extremely aware of this supremely mechanical age. Politicians work with and mold world powers.

How strange that so few, in any station of life, have tapped the explosive experience of the indwelling Holy Spirit! The sanctified person has—and something blazes within. It is a sin-consuming fire. The dross is burned, the self is spurned, the soul is cleansed from sin. And how can this be?

It was Jesus who said, “And, behold, I send the promise of my Father upon you: . . .” (Luke 24:49). After His resurrection and before His ascension, He mingled with and ministered to the disciples. He “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me” (Acts 1:4).

The disciples were a nervous group. Musing over the recent past, and puzzled about the future, they asked the Lord about restoring the Kingdom. His reply to this question has been the challenge of the centuries: “Ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8).

The count down had started. The disciples were readied. The day was approaching. When it did come, there was such a burst of spiritual power that the world—even to this materialistic day—has never really recovered from the blow. Satanic forces “seemingly” prevail. However, we still live under the dispensation of the Holy Spirit, and He is the source of real power to the child of God.

Spiritually, the Christian is “radioactive.” He not only contains power, but he radiates it as well. It is catching. It is cleansing. It cannot be measured, but *it can be manifested*.

The experience is sound. No one need be ashamed of being exposed to it. It was foretold by the prophets, and the way for its arrival was prepared by John the Baptist (Matthew 3:11). It is a personal experience that comes in answer to prayer (Luke 11:13). While many things have changed, man’s sin situation has not. Sin must be removed, and the life charged by the sanctifying power of the Holy Spirit of God.

It would have been exciting to be present on the Day of Pentecost. But this much-needed experience can be ours in this orbit-minded moment.

The thrill of Pentecost is that it was not limited to that day. It is spiritual power present for the asking. “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39).

PENTECOST

By **Evangelist JAMES ROBBINS**

CHRIST’S MISSION on earth was not only to atone for the sins of the world by dying on Calvary, but also to build a Church. “Upon this rock I will build my church” (Matthew 16:18).

This Church was built, not with brick and mortar, but with redeemed human lives. He called men to follow Him. Peter said, “Ye also, as lively stones, are built up a spiritual house, . . .” (I Peter 2:5). To this Church, Christ gave a promise and command, “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

Pentecost produces purity. Yonder in the Upper Room the 120 obeyed their Lord. They were all in one place and with one accord waiting for and expecting the fulfillment of the promise. The Holy Spirit made His advent into the world, accompanied by a sound from heaven as of a rushing, mighty wind, cloven tongues like as of fire, and speaking in other languages.

However, the primacy of Pentecost was not to be found in any of these but in the fact that they were all filled with the Holy Ghost and, as Peter later described it, their hearts were purified by faith. This was the fulfillment of the prophecy of John the Baptist: “But he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Matthew 3:11). Those obedient disciples were cleansed and purged from the dross of sin.

Pentecost produced power. Jesus had said, “Ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8), and they did! After He is come today there is a spiritual, divine anointing that gives power in preaching, power in sing-

ing, power in witnessing, and power in living a consistent victorious life.

Pentecost produced a program of prayer and preaching. The Early Church prayed and the place was shaken, Peter was divinely released from prison, miracles were wrought, and victories were won. There is no substitute in our day for the power of prayer.

When these Christians were filled with the Spirit they began to speak. The theme of their message was Christ. We do have a story to tell to the nations! To this poor, staggering, confused world we can give the Living Bread, Jesus, the only Saviour—not current events nor views, but the “Good News” that Jesus can save from all sin. What a message!

Pentecost produced progress. The Lord added to the Church daily. The gain in numbers was a direct result of Pentecost, and the Church has continued to grow. We still feel the impact of the first Pentecost.

We cannot evade the issue of numerical growth,

but is it possible that its emphasis has become the *prod* rather than the *product* of Pentecost? Can the kingdom of God be advanced by promotion without passion? We have given bicycles, shoes, hats, and trips to induce our people to go out and bring the unchurched to our services. What an impact could be made upon the lost if we would go to them with a consuming love and passion for their souls, press the claims of the gospel upon them, and invite them to church! They are generally able to detect our motivation.

As we approach this Pentecost Sunday let us humbly pray that the Holy Spirit will come upon us in a new visitation of power, might, and glory. To evangelize successfully we need Him in all His fullness. When He is come He will put evangelism in its proper place—first and foremost. In spite of moral disintegration and spiritual collapse He is carrying on the work of redemption in every place where He is being honored today. He is calling laborers into the harvest fields, and the power of the gospel is still saving and transforming lives!

By Evangelist J. J. STEELE



The Regnancy of the Spirit-filled

THE LAST CONVERSATION between our Lord and His disciples before His ascension is recorded in the first chapter of Acts. The question, “Wilt thou at this time restore again the kingdom to Israel?” and the answer, “It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:6-8), have great significance for God’s people.

What seems a totally unrelated answer becomes crystal-clear when we examine the background of the question. Israel was once a world power, subject to no authority but God. Through disobedience she had lost her sovereignty, first to the Babylonians, then to the Medo-Persians, the Greeks under Alexander the Great, and finally the Romans. The little nation of Israel, once powerful and free and victorious, had become an abject slave to foreign powers. But her people could never forget the glorious days of David and Solomon, when Israel ruled in regnant splendor over all her enemies.

During their centuries of bondage, generations of Israelites hoped and prayed for a deliverer from

this political slavery. Every Jewish mother hoped to be the mother of the Messiah, the expected Ruler.

At last He was born, grew to manhood, became God’s Anointed, preached, and performed many wonders of divine origin. Many believed on Him, but many did not. The faith of those who believed was shattered when He was slain by jealous rulers. But His resurrection revived their faith in their Messiah. Forty days with their glorified Lord fired them anew with great expectations for a powerful leader who would break the Roman yoke and make the nation of Israel once more a world power, a free and independent state.

With all this in mind, their question was a natural: “Wilt thou at this time restore again the kingdom to Israel?” They were thinking of rulership, supremacy, of victory over their enemies. They knew He was the King to rule the kingdom of Israel. The question was not, “Will You restore the kingdom?” but, “Will You restore the kingdom *at this time?*”

Christ did not shatter their hopes with a negative answer. He did not deny His kingship or His kingdom. He is still the King of the Jews, and the

rulership of the world will be restored to Israel. But the time element is in the Father's hands. Something of greater import is now at hand. "Ye shall receive power [ability, strength, supremacy], after that the Holy Ghost is come upon you."

So the Kingdom was to be theirs, not by political mandate or military conquest, but by a divine invasion of their own beings. They were to conquer their enemies, cast off their bondage, rise up in regal splendor, and rule over their circumstances, their environment, and defeat all who would oppose, by a spiritual process.

This authoritative power was to batter down prison walls and gates, shatter ecclesiastical, social, racial, and economic barriers, open closed doors of prejudice, conquer continents and oceans, dethrone kings, release prisoners, annihilate false gods and religions, purify social life, and set on fire the hearts of millions.

The Spirit-filled are the true aristocracy of the world. They are not the tail, but the head; not the controlled, but the controllers; not the dominated, but the dominating; not the defeated, but the victors. God wills it so. He promised it thus. His obedient, Spirit-filled people have never been defeated or controlled by any evil force or power.

This truth is mightily demonstrated in the lives of Moses, Joshua, Samson, Gideon, David, and a host of others. These men were Spirit-filled. His obedient Church in the wilderness and in Canaan was never defeated. Only when sin entered did they suffer defeat. The obedient Old Testament Church had authority, power, supremacy over all

their enemies.

The Spirit-filled New Testament Church has spiritual weapons to pull down the strongholds of sin. God never intended His people to be "beatniks," and the Spirit-filled are victorious over evil environment, unbelieving neighbors and relatives, and complacent, complaining, grumbling fellow church members. They are not dominated and controlled by worldly, materialistic pressures and circumstances. Life does not get them down. Inner pressure always counteracts outside pressure. They are not ruled over by worldlings, nor subject to social dictators. They refuse to bow to the fads and fashions of society. Discouragement and defeat are not their norm. They are not peddlers of pessimism and despair.

The Spirit-filled are not on the defensive. They invade the strongholds of unbelief, pride, complacency, and entrenched evil of every kind. They defy the foe, "laugh at impossibilities, and cry, 'It shall be done.'"

The wicked may mock them, oppose them, scourge them, imprison them, and kill their bodies, but they cannot chain their spirits or enslave their souls. They march on with a conqueror's tread. They have received a Kingdom. They have delegated, imparted authority, supremacy. They are the true aristocracy, the rulers of their circumstances, environment, and captains of their own destiny. They are not waiting until the kingdom is restored to Israel in Palestine; they are reigning now, victorious over their enemies. These are God's regnant, Spirit-filled saints.

Family Altar Time May Be . . .

Motions or Devotions!

By MRS. WILLIAM W. RESTRICK

Pastor's Wife, Morgandale Church, Warren, Ohio

DINNER WAS OVER and the children had been excused from the table. It was time for our daily family devotions together, but I wanted a few moments alone with my husband before going to midweek prayer meeting.

As we sat talking about the special request for prayer that had come to us earlier in the day, we were suddenly interrupted by our three-year-old son, who announced rather loudly, "Come on, Mommy! It's time for motions!"

We laughed at the time, but the words have repeated themselves in my mind over and over again—motions or devotions?

It is a wonderful thing for a family to establish a family altar and make it such a habit in the

home that nothing is allowed to interfere with it. It is also good to form the habit of taking time each day for private, personal devotions. But, in following through with these habits, I wonder if there is a danger of going through the motions of devotions and lacking a real spirit of devotion.

I began to take stock of the way we conduct our family worship. Since our children love to sing, we start with a chorus—perhaps it is "Jesus, Jesus, Jesus, Sweetest Name I Know" or "I Love Him Better Every Day." Usually each of our three children suggests one song. Then, using our Bible and our daily devotional booklet, *Come Ye Apart*, I read the assigned portions for each day.

Our children attend a weekday Bible Club, so

we review their memory verse for the week to help them memorize the scripture. What a thrill it is to hear our younger son with his childish lisp quote from memory: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Peter 3:12)! Oh, that the Word might really be hid in their hearts, that it may truly be a Lamp unto their feet and a Light unto their pathway!

Prayer time is next. Usually one of the children prays first, and then either my husband or I pray, climaxing our family devotions by repeating together the Lord's Prayer. This is the ideal way for children to learn *how* to pray.

But what about our prayers? I asked myself. Do we just *say* prayers, going through the motions, or do we really touch heaven so that our children are aware of God's nearness in our devotions? Are we sometimes rushed for time and in such a hurry to get through that our devotions merely become *motions*?

As I pondered these things, my mind turned back to precious scenes in my own childhood. Weekday schedules were admittedly quite rushed, even when I was little, but on the Lord's day particularly, my dear dad would lose himself in prayer. Often, as he was praising and thanking God for His watch care over us as a family, I would peek through my fingers to look at him. Kneeling in the sunlight, by our living room sofa, he lifted his face heavenward with tears streaming down his cheeks. I didn't always understand those tears, but his exclamations of "Glory! Glory!" got to

I Marvel at the Matchless Way

*I marvel at the matchless way
Our lives, when hid with Christ in God,
Are used of Him to bless the world
And to bring honor to our Lord.*

*Abilities need not be great . . .
Attainments and their great deeds few,
For when a life is in God's hand
It may not seem to human view
To count for much; yet, as God planned,
They are in training for His needs.
So a life hid with Christ in God
Is but to follow where He leads.*

*Though circumscribed and hedged about,
Obscured it seems, yet in God's plan
These pressures are the very means
God has for making of a man.*

By JESSIE WHITESIDE FINKS

my heart. God was in our home, and I knew it. How thankful I am for that family altar!

I looked up to my Heavenly Father and breathed a prayer—"O Lord, help us always to pray in the Spirit. May our family worship mean much to our children, and may they be able to say that God is in *our* home."

EDITORIALS

Continued from page 2

To them Jesus says, "I will put upon you none other burden." It is not His wish that those who stand by His Word and His truth be driven into extremes by the very laxity about them. It is easy for this to happen. Many have sought the answer to sinful indulgence in a harsh and strained asceticism. They have sought to meet the problem of compromise by reactionary rigidity.

But the Gospels make it unmistakably clear that Christians must be neither publicans nor Pharisees. There really is no choice between the two. One of our human problems is that the presence of publicans tends to create Pharisees. And the unloveliness of the Pharisees drives the publicans even farther away from center.

"That which ye have already hold fast till I come," the Lord of the Church directs (v. 25). Though some surrender what is essential and vital in the Christian life, and others add to it the yoke of legalism "which neither our fathers nor we

were [are] able to bear" (Acts 15:10), do you hold fast that which you already have from the Word of God and the truth of His gospel.

Although all was not well in Thyatira, Jesus still speaks in terms of conquest and the overcoming life. There is no pessimism here. There is no counsel of despair in the Bible. James Russell Lowell put it:

*Truth forever on the scaffold,
Wrong forever on the throne—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.*

To the overcomers in Thyatira the risen Lord promised "power over the nations" and victory over the enemies of God and righteousness. Even more than this, "I will give him the morning star" (v. 28). One other time in Revelation the "morning star" is mentioned—"the bright and morning star" (Revelation 22:16), the Saviour himself. No promise could be greater than this to those who overcome as part of the godly remnant to which belongs the future.

MAINTAINING Christian Poise



by
CHESTER O. MULDER

Dean of College
CANADIAN NAZARENE COLLEGE
Winnipeg, Manitoba, Canada

THE WORD *POISE* suggests the idea of good balance. Scriptural in-

junctions, when viewed aright, are well balanced, and they advocate a proper poise for the Christian's life. An example of these truths is to be seen in the words, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son who he receiveth" (Hebrews 12:5-6). Herein the Christian's reaction to the chastisements of the Lord is the central thought.

You probably noticed that this passage indicates at least three ways the Christian may lose his equilibrium. The author first suggests that one might "despise" the chastening of the Lord. To despise or take lightly the Lord's corrective measures in human affairs always throws a Christian off balance. The only way one can avoid this loss of poise is to "despise not . . . the chastening of the Lord."

Second, the author suggests that the Christian might "faint" when "rebuked of him." Whenever one becomes spiritless or faint because of chastisement, he is off balance. No one can maintain spiritual poise when he "konks out." The Lord gets no glory from a Christian who is going around with "hands which hang down, and . . . feeble knees" (cf. Hebrews 12:7-14). No, He expects the Christian to maintain his poise, take a fresh grip on life, and get control of all the trembling limbs,

Is it not true that God's work on earth suffers the loss of far too much good "man power" whenever the Christian "swoons" because of chastisement. This passage clearly suggests that the Lord wants to help the Christian maintain poise, and help him forge steadily ahead.

The third suggestion is that the Christian might lose his perspective; he might see only the chastisement, and not the Chastiser; he might forget the significance of being chastised; or he might start asking, "Why should this happen to me?" Of course any one of these attitudes suggests that one has lost his poise, or is at least tottering!

The author of Hebrews answers these anticipated dangers with deep insight. He gently reminds the Christian that "whom the Lord loveth he chasteneth." What a world of truth is expressed here! This unpleasant experience is good, not evil. The Lord is guaranteeing that "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (v. 11). God's acts of chastisement are designed quietly to produce the fruit of real goodness in the Christian's life.

Out of this passage come at least four helpful suggestions which the Christian is to keep in mind when being chastised. They are: (1) God is expressing love for him; (2) God is working all things out for his good; (3) God has everything under control, and (4) God wants him to maintain Christian poise.

The Call Is Clear

*The call is clear! The call is clear
To all of Christendom!
Across each weary year on year
We catch His whispered "Come!"
They hunger yet today the same,
For hearts still need Him so!
Lo, we who proudly bear His name
Must also heed His "Go!"*

*The call is clear! A world of gloom
Awaits the Light, as when
There gathered in that Upper Room
Those stalwart fishermen.
A hungry world! Past ages dim,
What can we do but go, for Him?*

By **BERNIECE AYERS HALL**

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary

Summertime Evangelism

1. Vacation Bible School
2. Boys' Camp
3. Girls' Camp
4. Youth Camp and Institute
5. District Camp Meeting

A total of 23,993 boys and girls were converted during 1961 in vacation Bible schools, according to the 1,583 schools sending in reports. Actually, 3,221 schools were held. Assuming that the percentage of conversions was the same throughout, then there were 40,345 boys and girls who accepted Christ as their Saviour. You can see from these reports that vacation Bible schools give the church a great opportunity to reach boys and girls with the gospel.

Also, 15,453 boys and girls attended boys' and girls' camps in 1961. Out of this group 8,830 sought an experience of grace at an altar of prayer. Boys' and girls' camps are more than just a place to have fun. They become a part of the vital evangelistic team of our church. Eleven thousand teen-agers attended Youth Camp and Institute in 1961. Here is an opportunity to surround our youth with a vital evangelistic message during their critical years. We have no way of knowing how many people attend district camp meetings but it is a great host of people. Many of you now reading this article can testify that you really "got your feet down" at one of these five places. You owe it to others to give them the same privilege.

These five opportunities present a variety of ways for "Summertime Evangelism." You say, "But I don't have any children to send." You can send others who may not be fortunate enough to possess the means to go. Talk to your pastor about it today.

Many of our Nazarenes are faithful to attend camp meeting while overlooking the evangelistic possibilities. This is the time to take your unsaved friends. Get a carload and drive over. Better yet, get a busload and go as a group. The phrase "camp meeting" brings pleasant memories to the minds of people. Many of your friends would go to "camp meeting" if someone would invite them. Make a list of those you plan to invite and start praying for them today.

Summertime is evangelism time. We must use every means to present Christ to our world while we have an oppor-

tunity. In this year of "Family Evangelism" let us be sure that we take part in all five of these important opportunities for "Summertime Evangelism." Pray, invite, go, and pray that this year of 1962 will see thousands brought into the ark of safety from a world ravaged by sin.

**CHRIST IS THE ANSWER
FOR YOUR
FAMILY**



EVANGELISM FIRST—1962 EMPHASIS

FOREIGN MISSIONS

GEORGE COULTER, Secretary

Year and a Half in Bolivia

By MARGARET PRIMROSE, Bolivia

It scarcely seems possible that the first quarter of 1962 is about to close and I am finishing my first year and a half in Bolivia. It hasn't been a sacrifice—far from it!

The school year began February 12, and though I am a bit new, still it seems to me that this is the finest group of students the Institute has ever had.

I was a bit perplexed in my first "Posibilidades de la Gracia" classes to note that many still had a "fuzzy" understanding of holiness. To God be the glory—that is changing. During the opening days we had a week of special meetings in charge of one of our native pastors, who continually preached holiness under the anointing of the Holy Spirit.

One night he felt that he did not have the message that God wanted him to preach, and we prayed as a group until about 11:30 p.m. By then almost everyone was testifying clearly to a second work of grace. Praise the Lord!

I am very grateful for the three weeks I spent in the Cochabamba at the Inter-Mission Language School. Their emphasis is on what is practical for the missionary, and though I do not use every tense freely, I have been managing three classes, seven piano students, a Sunday school class, and some occasional activities such as chapel services.

God Has Given Us Many Souls

By EVELYN VERHOEK, Guatemala

God has given us many new souls in our congregation, opening three new coffee plantations with converts in each one.

This is the result of evangelization by the clinic helpers and the co-operation of the church.

Throughout the valley where we have held ambulatory clinics, new friends have been made for the gospel and revival has come to each church. This is not necessarily a result of personal labors, but it is a movement of God's Holy Spirit upon our Indian people. We have only tried to be a clean channel through which the Lord can direct His message. We praise Him for the new souls who have found Him.

Busy Days in India

By JOHN and MARY McKAY, India

Our days have been full since we arrived back in India. We have been endeavoring to walk with our people along the Indian roads, stopping in our churches for several days and unfolding to them the Scriptures. The gracious presence of the Lord has been felt; souls have been saved, backsliders reclaimed, believers sanctified wholly. We can witness with our Indian people in these words, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

A few days ago we closed a meeting in one of the village churches. The Sunday morning service lasted almost three hours. There was a preaching service, a baptismal service with eight baptized, a dedication service for three children, and a Communion service.

Christmas was spent in Bombay with the Bhujbals. About one hundred fifty people gathered to listen to the children's Christmas program on Sunday night. About the same number were in the Sunday morning service for the Christmas message. The Bhujbal family is now living in Bombay, opening work there. Many people from other denominations are interested in seeing the Church of the Nazarene established in that great city. Pray much for the Bombay work. Pray that we will be guided by God in securing a site or a building for the church. Services are now being held in Mr. Bhujbal's home and it is not large enough for the crowds.

FOR CHRISTIAN ACTION

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." On these words from the First Amendment of the United States Constitution is founded the principle of the separation of church and state. These lines from the First Amendment constitute our religious bill of rights and are a part of our great heritage of religious freedom.

In these days, however, the issue of the separation of church and state has come into sharp focus. Much pressure is being exerted upon our

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"SHOWERS of BLESSING"
Program Schedule

- June 10—"Sanctify Them—How?" by R. V. DeLong
- June 17—"Sanctify Them—When?" by R. V. DeLong
- June 24—"What Must I Do to Be Lost?" by R. V. DeLong
- July 1—"Join the Inner Circle," by Wilson R. Lanpher

.....

President and upon Congress to grant federal aid to private (or parochial) schools. Thus far President Kennedy has maintained firmly that such support would be unconstitutional. We must commend him for this stand.

Regardless of our political loyalties, every conscientious Christian must surely be grateful for our President's stand on this issue. We ought to write to President John F. Kennedy and let him know that we appreciate his support of the Constitution in the matter of federal aid to private schools.

And we ought to write to our congressmen and urge them to support the Constitution in this matter of federal aid to parochial schools. We must encourage those who represent us in Congress and who are in a position to help us preserve our religious freedom. Why not write those letters today?

EARL C. WOLF, Secretary
Committee on Public Morals

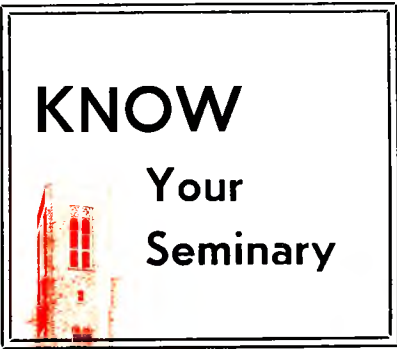
ATTENTION

To meet post office regulations our official address of the Church of the Nazarene has been changed to

6401 The Paseo
Kansas City 31, Missouri

No box number is needed. Please change your records to conform to the new address.

JOHN STOCKTON
Treasurer



An educational institution is judged, in the final analysis, by the product it turns out. The church continues to make a substantial investment in Nazarene Theological Seminary. What is the Seminary returning to the church for this investment made?

Six hundred eighty-nine persons have been graduated during the seventeen years the Seminary has been in operation. Approximately 5 per cent of these have been members of other denominations. The majority of the graduates have gone into pastoral work, many of them taking home mission churches. One graduate is a district superintendent; twenty-seven are serving as missionaries on the foreign field, and two are under appointment; nineteen are serving as chaplains in the various branches of the military service; and ten are serving as editors or executive assistants in various departments of the international Headquarters and the Nazarene Publishing House. Two are serving as presidents of colleges, and several are teachers in our church colleges. A few are serving as assistant pastors or directors of religious education in local churches. A number of the graduates are serving as district N.Y.P.S. presidents, and some in various other district offices. Several are continuing their education to advanced scholastic degrees.

Truly, the Seminary graduates are rendering effective, spiritual service, and the church is receiving a good return on the investment it has made in the Seminary.

LEWIS T. CORLETT
President

GENERAL INTERESTS
Largest Easter Check

The largest gift for world missions from a single Church of the Nazarene, a check for \$15,700, was brought to world headquarters of the denomination in Kansas City recently by Dr. E. S. Phillips, pastor of Bethany First Church of the Nazarene, Bethany, Oklahoma, the church that gave the gift.

Bethany First Church is the largest

in the denomination with about 1,375 members. It recently dedicated a new sanctuary. Last year it led the denomination with \$219,105 total giving for all purposes.

Dr. John L. Stockton, general church treasurer, said the check was the largest single gift for world missions from a church in the history of the denomination.—N.I.S.

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THE BIBLE LESSON
By ARNOLD E. AIRHART
Topic for June 10:

Christ Speaks to the Churches
SCRIPTURE: Revelation 1—3 (Printed: Revelation 1:17c-20; 3:14-22)

GOLDEN TEXT: *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Revelation 3:20).

"Lo, I am with you alway," was His promise. Christ is in the midst of His Church. The glorified Saviour, symbolically pictured in Oriental imagery, walks among His people in all His power. He speaks to His Church. His "angels," or messengers, are held in His hand.

His symbolically pictured majesty, purity, omniscience, power, sovereignty, and glory produce overwhelming awe, until He speaks in compassion and love. The militant Church is in conflict, and a greater conflict awaits, but the Church need not fear. He is the eternal One, the redeeming One, the triumphant One.

The seven lampstands symbolize the people of God, filled with the Spirit as a lamp is filled with oil, reflecting the divine light and truth to a world in darkness.

That only seven historical churches are selected indicates that these symbolize the Church universal. They represent the Church in all ages and places. The characteristics, the messages, the

promises, and the warnings are to be applied to our needs. Let us hear what "the Spirit saith unto the churches."

If the seven churches represent seven successive periods in the Church's history, then doubtless the Laodicean period is our own. The Laodicean church is proudly complacent, self-sufficient, indifferent, ignorant, self-deceived, and terribly unconscious of desperate need. The materially rich and self-satisfied church is in spiritual reality a miserable, blind, naked beggar. The condition produces in its Lord loathing, nausea.

And yet there is no more tender invitation in scripture than that given to this spiritually disgusting church. The rebuke is severe but loving. There is abundant hope for even the Laodiceans. Let them pay the price of genuine moral concern and humble repentance and the result will be blessed communion with, and glorious victory in, Jesus. Pure faith, holy character, and Spirit-anointed vision are theirs who will "hear what the Spirit saith unto the churches."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements

WEDDING BELLS

—Patricia Phipps and James Hedges were united in marriage on March 16 at the Highland Park Church, Portland, Oregon, with Rev. L. R. Sturtevant, pastor of Portland Montavilla Church, officiating.

BORN

—to Jerry and Grace (Franklin) Brackett of Rufus, Oregon, a daughter, Tammy Kay, on April 17.

—to Milton and Corinne (Sample) Sherar of Oklahoma City, Oklahoma, a daughter, Shelley Anne, on February 10.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Ohio for "a very special unspoken request";

—by a Nazarene friend in an Oklahoma hospital with a serious heart condition, and needs "special prayer";

—by a Christian friend in Kansas for God's help in a "great financial trial," that God may work all things out for His glory—those involved cannot see any way through.

Nazarene Camp Meetings

July 9 to 15, Minnesota District Camp, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Special workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, Miss Evelyn VerHoek, Rev. Aleck G. Ulmet, Mr. and Mrs. Roger Kennedy. Write Rev. Roy F. Stevens, district superintendent, 6224 Concord Ave. South, Minneapolis 24, Minnesota.

July 13 to 22, Michigan District Camp, Indian Lake, Vicksburg, Michigan. Special Workers: Dr. John L. Knight, Rev. D. K. Wachtel, DeVerne H. Mullen, Rev. John H. Neilson, Rev. Russell W. Birchard, Rev. Robert M. Waggoner, Mrs. Kenneth Culver, Dr. Fred J. Hawk, district superintendent, 734 Griswold, S.E., Grand Rapids, Michigan.

July 13 to 22, Pleasant Ridge Nazarene Camp, on Route 76, between Routes 30 and 522, Fulton County, near McConnellsburg, Pennsylvania. Dr. E. E. Grosse, evangelist; Paul Qualls, song evangelist.

July 16 to 22, Colorado District Camp, Nazarene Campgrounds, on Dover Street, two blocks north of West Colfax (U.S. Hi-way 40), Denver. Workers: Dr. T. W. Willingham, Dr. Hugh C. Benner, Dee and Bernadene Rushing. Rev. E. L. Cornelison, district superintendent. Write Rev. A. L. Hipple, 1755 Dover St., Denver 15, Colorado.

July 22 to 29, Oregon Pacific District Camp, Portland, Oregon. Workers: Dr. Edward Lawlor, Dr. Nicholas A. Hull, and Professor Ray Moore. Dr. W. D. McGraw, district superintendent. Write —District Camp Meeting, Route 2, Box 500, Clackamas, Oregon.

August 6 to 12, Iowa District Camp, District Center, West Des Moines, Iowa. Workers: Rev. James Crabtree, evangelist, and the Speer Family, singers. Dr. Gene E. Phillips, district superintendent.

EVANGELISTS' SLATES

PREACHERS:

A to C

Abla, Glen W. c/o Publishing House*
 Albright, J. C. 592 Lincoln Ave., c/o Rev. H. E. Albright, Saugus, Mass.
 Aldridge, James W. Box 4893, Station B, Columbus 2, Ohio
 Allen, Arthur L. 51 E. Main St., Yarmouth, Maine
 Allen, J. A. (Jimmie). c/o Publishing House*
 Anderson, Gilbert and Sylvia. Preacher and Singers, c/o Publishing House*
 Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
 Austrew, E. F. 2124 Covert Ave., Evansville 14, Ind.
 Aycock, Jarrette and Dell. Preacher and Singer, c/o Publishing House*
 Durango, Colo. June 3 to 10
 Arnold, Neb. June 15 to 24
 Bailey, E. W. 3589 55th Ave. North, St. Petersburg, Fla.
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Magnolia, Ark. June 17 to 24
 Beaty, B. K. Route 4, Taylorville, Ill.
 Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
 Bender Evangelistic Party, James. P.O. Box 8635, Sulphur Springs, Fla.
 Bennett, Ross Lee. 339 N. Second St., Scottsburg, Ind.
 Bertolets, The Musical (Fred and Grace). 1349 Perkiomen, Reading, Pa.
 St. Thomas, Ont., Can. June 8 to 17
 Freeport, Pa. June 18 to 24
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
 Abilene, Tex. June 1 to 10
 Indianapolis (Friendly), Ind. June 15 to 24
 Bierce, Joseph. Route 1, Bicknell, Ind.
 Open dates for June and July
 Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Florida
 Reserved. June 7 to 19
 Mora, Minn. June 20 to July 1
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Sulphur, La. June 5 to 10
 Vinton, La. June 11 to 17
 Blythe, Ellis G. 225 Ludlow, Springfield, Ohio
 Arcadia, Fla. June 10 to 17
 Riviera Beach, Fla. June 24 to July 1
 Boggs, W. E. c/o Publishing House*
 Weatherford, Tex. May 30 to June 10
 Fairview, Okla. June 13 to 24
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Ft. Wayne, Ind.
 Open dates. June 7 to 17
 Zion, Ill. (C.M.A.). June 21 to July 1
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Brockmueller, C. W. and Esther. 908 15th Ave. So., Nampa, Idaho
 Watson, Minn. (camp). June 1 to 10
 Open dates
 Brough, C. Wesley. 127 (A) S. Kessing, Porterville, Calif.
 Brown, Charles. 212 Clay St., Dayton, Ky.
 Brown, J. Russell. c/o Publishing House*
 Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
 Brown, W. Lawson. Box 785, Bethany, Oklahoma
 Alberta, Minn. June 20 to July 1
 Burkhardt, Munroe. Rt. 1, Box 169-A, Elm Mott, Texas
 Burney, Eddie and Ann. Box 1007, Ashland Ky.
 Worthington, Ky. June 13 to 24
 Reserved. June 27 to July 8
 Burton, C. C. 412 Monticello St., Somerset, Ky.
 Alexandria, La. (camp). June 22 to July 1
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
 Carleton, J. D., and Wife. Preacher and Singers, c/o Publishing House*
 Carlsen, Harry and Esther. Evangelist and Musicians, 168 Belmont St., Carbondale, Pa.
 Carroll, Morgan. Box 42, Vilonia, Arkansas
 Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
 Casey, H. A. and Helen. Preachers and Singers, c/o Publishing House*
 Mooresville, Ind. June 6 to 17
 Grand Saline (Naz. Chapel), Tex.
 Caudill, Virgil R. Route 3, Troy Road, Springfield, Ohio
 June 20 to July 1

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Chapman, C. L. 601 W. Main, Oblong, Ill.
 Chatfield, C. C. and Flora N. Evangelists and Singers, c/o Publishing House*
 Greenwood, Ind. (camp). June 28 to July 8
 Clark, Eddie. Route 1, Colona, Ill.
 Clark, Gene. 2501 Fernwood, Terre Haute, Ind.
 Evansville (Bethel), Ind. May 30 to June 10
 Lorain (Faith), Ohio. June 14 to 24
 Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
 Cochran, Richard H. 102 Cora St., Dexter, Mo.
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
 Lansing, Mich. (camp). June 20 to July 1
 Cook, Charles T. 433 Plum St., Albany, Ind.
 Cooke, J. Mervin. Route 5, Lynn St., Abbotsford, B.C., Canada
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Ada (First), Okla. June 17 to 24
 Pioneer, Ohio (camp). June 27 to July 8
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
 Newell (First), W. Va. June 4 to 10
 Rock Island (First), Ill. June 11 to 17
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Parsons, Tenn. June 11 to 29
 Crews, H. F., and Mrs. Evangelist and Singers, c/o Publishing House*
 Idabel, Okla. June 12 to 17
 Waldron, Ark. June 20 to July 1
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
 Carbon, Ind. June 6 to 17
 Terre Haute, Ind. June 20 to July 1
 Crites Evangelistic Team, J. A. Preacher and Singers, c/o Publishing House*
 Horseheads, N.Y. June 7 to 17
 Cruse, C. E. and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.
 Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.

D to F

Dale, Bennie I. 339 Northeast E St., Linton, Ind.
 Danner, Joel. P.O. Box 404, Bethany, Okla.
 Darnell, H. E. P.O. Box 929, Vivian, La.
 Allardt (Pleasant View), Tenn. May 31 to June 10
 Cardington, Ohio (camp). June 14 to 24
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Amarillo (N. Beacon), Tex. June 7 to 17
 Colorado Assem. & Camp. June 16 to 22
 Dayhoff, I. E. Missionary-Evangelist, Box 233, University Park, Iowa
 Dennis, Laston and Ruth. Evangelist and Singer, Box 387, Oliver Springs, Tenn.
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Dishon, Melvin. 525 Lansdale Ave., Bowling Green, Ky.
 Dobbins, C. H. Yoder, Ind.
 Donaldson, W. R. 118 W. Fourth, La Junta, Colo.
 Mansfield, Ark. June 7 to 17
 Drayer, Fred E. 32 Fenner Ave., Newport, R.I.
 Drye, J. T. c/o Publishing House*
 Kingsville, Texas. June 6 to 17
 Rodessa, La. June 18 to 24
 Duncan, W. Ray. Waverly, Ohio
 Wilmington (First), Del. June 7 to 17
 Open dates for July and August
 Dunham, L. J. 1135 Highland Ave., Coraopolis, Pa.
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Farnam, Neb. May 30 to June 10
 Altus, Okla. June 13 to 24
 Easley, Gordon W. c/o Nazarene Camp, Anadarko, Okla.
 Eastman, H. T. and Verla May. Preacher and Singer, 2005 East 11th, Pueblo, Colo.
 Eason, H. J. 5001 Jasmine Ave., Savannah, Ga.
 Edwards, L. T., and Wife. 1132 Ash St., Cottage Grove, Ore.
 Elsea, Cloyce. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 N. Trumbull St., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 200 East and West Road, Buffalo 24, New York
 British Isles Dist. South. June 4 to July 24
 Finsey, Lee H. 2094 "F" St., San Bernardino, Calif.
 Erickson, A. William (Billy). 521 Lemont Drive, Nashville 7, Tenn.
 Ashland City, Tenn. June 10 to 24
 Winchester, Va. June 25 to 29
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Wausau (First), Wis. June 6 to 17
 Esterline, John W. 300 Central Ave., Shafter, Calif.
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Fightmaster, William F. 2663 Blackhawk Rd., Dayton 20, Ohio
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Columbus (Warren Ave.), Ohio. June 11 to 24
 Finger, Joseph. Box 623, Route 1, Orlando, Fla.
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Alderson, W. Va. May 30 to June 10
 Finkbeiner, A. J. c/o Publishing House*
 Open dates for July and August

Firestone, Orville. 736 E. 43rd No., Tulsa 6, Okla.
 Fisher, C. William. c/o Publishing House[®]
 Santa Ana (First), Calif. June 6 to 17
 Temple City, Calif. June 20 to July 1
 Fitch, George L. 124 Elder St., Nampa, Idaho
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Fitch, James S. 3825 Hazel Ave., Norwood 12, Ohio
 Fleshman, C. E. 336 Country Club Dr., Cape Girardeau, Mo.
 Florence, Ernest E. 1000 S. Cross St., Robinson, Ill.
 Charleston, Ill. June 20 to July 1
 Fowler Family Evangelistic Party, The Thomas.
 Preacher and Musicians, c/o Trevecca Nazarene
 College, Nashville 10, Tenn.
 Columbia (First), Ky. June 6 to 17
 Jackson (First), Ga. June 21 to July 1
 Fox, Stewart P. Route 2, Leesburg, Va.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Bradford, Pa. (V.B.S.) June 11 to 22
 New Castle, Pa. (V.B.S.) June 25 to 29
 Freeman, Mary Ann. 721 W. Broadway, Monmouth,
 Ill.
 Harvey, Ill. (V.B.S.) June 4 to 17
 Manville, Ill. (camp) June 17 to July 8
 Frodge, Harold C. 201 N. Sixth, Marshall, Ill.
 Marion, Ill. June 6 to 17
 Lincoln (First), Ill. June 20 to July 1
 Fugett, C. B. 4311 Blackburn, Ashland, Ky.
 Bluefield (First), W.Va. June 3 to 10
 Kentucky Dist. Camp. July 9 to 15

G and H

Gaines, George A. 564 Wellington Rd., Orange,
 Calif.
 Garvin, H. B. 5920 S.W. 14th St., Plantation Isles,
 Ft. Lauderdale, Fla.
 Gawthorp, Loy A. Box 37, Mansfield, Ill.
 Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, 360 E. Wells, Bushnell, Ill.
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.
 Gleason, J. M., and Wife. Preacher and Singers, 931
 N. Mueller, Bethany, Okla.
 Goodall, Haven and Gladys. 22330 Lanark St., Ca-
 noga Park, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Griffin, Clarence A. 5829 North 64th Drive, Glen-
 dale, Ariz.
 Griffith, R. E. Missionary-Evangelist, c/o Publishing
 House[®]
 Grimm, George J. 136 East St., Sistersville, W.Va.
 Lincoln Park, Mich. May 30 to June 10
 Staunton (Rockville), Ind. June 13 to 24
 Grubbs, R. D. 1714 Madison Ave., Covington, Ky.
 Guy, Marion O. Route 5, Muskogee, Okla.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Crossville, Tenn. May 31 to June 10
 Rossville, Ga. June 13 to 24
 Hall, Carl N. 2125 E. Cedar St., Allentown, Pa.
 Lansdale, Pa. June 6 to 10
 Wakefield, Va. (camp) June 29 to July 8
 Hamilton, Jack and Wilma. 532 W. Cherokee,
 Springfield, Mo.
 New Lexington, Ohio. May 30 to June 10
 Columbus, Wis. June 13 to 24
 Hampton, Pleais and Dorothy. Evangelist and Sing-
 ers, c/o Publishing House[®]
 Harding Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Harrington, Wm. N. 1251 N.W. 44th Ave., Gaines-
 ville, Fla.
 Harrison, Raymond W. 8821 North 29th Ave.,
 Phoenix, Ariz.
 Harold, John W. Box 291, Red Key, Ind.
 Toboso, Ohio. May 30 to June 10
 Jeffersonville, Ind. June 13 to 24
 Havens, J. D. 460 S. Bresee, Bourbonnais, Ill.
 Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.
 Hayes, Thomas. c/o Publishing House[®]
 Diagonal, Iowa (tent) July 15 to 29
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Hess, Weaver W. 329 East Ave. R-7, Palmdale,
 Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces,
 New Mexico
 Hodgson, Robert E. Box 555, Bethany, Okla.
 Hoffman, Daniel C. 8255 Plains Road, Mentor, Ohio
 Hokada, James T. Route 1, Parkview, Grafton, W.Va.
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Hoot, G. W. and Pearl. Evangelist and Musicians,
 Box 745, Winona Lake, Ind.
 Hastings, Mich. June 6 to 17
 Hoot, W. W. Rt. 5, Box 207, Morgantown, W.Va.
 Rand, W.Va. May 31 to June 10
 Marion, Va. June 14 to 24
 Hoots, Bob. Box 1, Albany, Ky.
 Louisville (Camp Taylor), Ky. June 3 to 10
 Decherd (Brownington), Tenn. June 18 to 24
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.
 House, John W. 1719 West 19th St., North Little
 Rock, Ark.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Crawfordsville (Bethel), Ind. June 6 to 17
 Humble, Don. Piquette, Ohio
 Scott, Ga. June 13 to 25
 Oak Hill, Ohio. June 28 to July 8
 Humble, James W. c/o Publishing House[®]

Hutchinson, C. Neal. c/o Publishing House[®]
 Pittsburgh (Bethel Park), Pa. June 24 to July 1

I to L

Ice, Charles M. and Betty. 8404 Asher Ave., Little
 Rock, Ark.
 Ide, Charles D. 4875 Aleda, S.E., Grand Rapids,
 Mich.
 Mississippi District. May 29 to June 17
 Marion, Ind. June 25 to 29
 Inland, Wilma Jean. 322 Meadow Ave., Charleroi,
 Pa.
 Windham, Maine. May 31 to June 10
 Keene, N.H. June 12 to 17
 Irick, Mrs. Enma. P.O. Box 917, Lufkin, Texas
 Fredonia, Kans. July 15 to 22
 Isenberg, Don. Chalk Artist-Evangelist, 437 Bresee
 St., Bourbonnais, Ill.
 Jackson, R. W. 704 Fern St., Nampa, Idaho
 La Moure, N.D. (camp) June 6 to 17
 San Antonio, Tex. June 20 to July 1
 James, Melvin R. 771 Esther St., N.W., Warren,
 Ohio
 Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
 Open dates for June and July
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale,
 Mich.
 Johnson, Everett A. 316 Edwards St., Bossier City,
 La.
 Johnston, Lester. 11510 S. Union, Chicago 28, Ill.
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 3, Bel Air, Maryland
 Minneapolis (Moorhead), Minn.
 Minneapolis. May 29 to June 10
 Minneapolis (Bloomington), Minn.
 June 12 to 24
 Jones, M. J. 2624 Hawthorne Ave., Orlando, Fla.
 Keith, Donald R. c/o Publishing House[®]
 Wilmington, N.Y. May 30 to June 10
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
 Lanett, Ala. May 30 to June 10
 Greenville, S.C. June 14 to 24
 Knight, George M. 118 Hughes Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer,
 4503 N. Redmond, Bethany, Okla.
 High River, Alberta, Can. June 5 to 17
 Claresholm, Alberta. June 19 to July 1
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Wickes, Ark. May 30 to June 10
 Sawyer, N.D. (camp) July 23 to 27
 Lanier, John H. Poplar Street, Junction City, Ohio
 Shawnee, Ohio (Indep.) June 3 to 17
 Washington C.H., Ohio (Ind.) June 20 to July 1
 Lanterman, R. S. Box 2013, Route 2, Red Deer,
 Alberta, Canada
 Latham, E. L. Nazarene Acres, Mechanicsburg, Ill.
 Law, Dick and Lucille. Preachers and Singers, c/o
 Publishing House[®]
 Kokomo (Bon Air), Ind. June 3 to 10
 Columbus (First), Ind. June 13 to 24
 Lecce, Robert S. R.D. 1, Brightwood, New Phila-
 delphia, Ohio
 Leichter Family, The (Elvin, Marge, Dianne, Donald).
 Evangelist and Singers, Route 1, Earl Park, Ind.
 Canton (Maple Mills), Ill. June 8 to 17
 Attica, Ind. June 20 to July 1
 Leih, Martin. 309 Violet, Monrovia, Calif.
 Leonard, James C. 223 Jefferson, Marion, Ohio
 Sciotoville, Ohio (Portsmouth Highland Bend)
 June 6 to 17
 Levsrett Brothers. Preacher and Singers, Route 4,
 Lamar, Mo.
 Garnett, Kans. June 8 to 17
 Bedford (Valley Miss.), Ind. June 21 to July 1
 Lewis, Ellis. 6706 N.W. 31st, Bethany, Okla.
 Lewis, Ralph L. c/o Asbury Theological Seminary,
 Wilmore, Ky.
 Liddell, T. T. 8819 S. Fairfield, Evergreen Park 42,
 Ill.
 Ephrata, Pa. June 6 to 17
 Open dates for June 20 for summer
 Lipker, Charles H. Route 1, Alvada, Ohio
 Peoria, Ill. (camp) June 29 to July 8
 Lyons, James H. P.O. Box 336, Harvey, Ill.

M

MacAllen, L. J. 119 W. Rambler Ave., Elyria, Ohio
 Markham, Walter. 408 S. Cottage Ave., Porterville,
 Calif.
 Martin, Paul. c/o Publishing House[®]
 San Francisco (Sunset), Calif. June 1 to 10
 Berkeley (First), Calif. June 17 to 24
 Martin, Vern. Route 1, Fruitland, Idaho
 McCullough, Forrest. c/o Publishing House[®]
 Tonoka, Ark. June 19 to 24
 Oklahoma City, Okla. (camp) June 25 to 29
 McDonald, Ray. 5458 Southwind, Houston 21, Tex.
 McDowell, Doris M. 948 Fifth St. Apt. H, Santa
 Monica, Calif.
 British Isles South District (c/o Dist. Supt.)
 May 21 through July 1
 McFarland, C. L. Michigantown, Ind.
 McKinney, John M. 423 W. Tenth, Junction City,
 Kans.
 McMahon, Louis O. 10139 Collett, Sepulveda, Calif.
 McWhirter, G. Stuart. Cordova, Alabama
 Alabama Dist. Home Miss. May 30 to June 10
 Otisville (Richfield), Mich. June 17 to 24

Meadows, Naomi; and Reasoner, Eleanore. Preachers
 and Singers, 2510 Hudson, Norwood, Ohio
 Ladoga, Ind. June 3 to 10
 Ridge Farm, Ill. June 13 to 24
 Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Wayne,
 Ind.
 Mickey, Bob and Ida Mae. Evangelist and Singer,
 309 Cimarron Ave., La Junta, Colo.
 WaKeeney, Kans. June 10 to 17
 Tucumcari, N.M. June 21 to July 1
 Miller, A. E. and Pauline. Preachers and Chalk
 Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Oberlin, Kans. June 5 to 17
 Miller, Leila Dell. c/o Trevecca Nazarene College,
 Nashville 10, Tenn.
 Vacation (send mail c/o college)
 June 20 to July 10
 Miller, Nettie A. c/o Trevecca Nazarene College,
 Nashville 10, Tenn.
 Atwood, Okla. May 30 to June 10
 Laurel (First), Del. June 13 to 24
 Miller, W. F. 521 Victoria Ave., Williamstown,
 W.Va.
 Mitchell, H. Dale. 251 Kathryn Drive, Elkhart, Ind.
 Moultrie, Ga. June 8 to 10
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio,
 Tex.
 Moore, Franklin M. Box 302, Castle Rock, Colo.
 Hamilton (Fifth St.), Ohio. June 6 to 17
 Wilkinson (Warrington), Ind. June 20 to July 1
 Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.
 Mooshian, C. Helen. 18 Bellvue St., Lawrence, Mass.
 Morgan, J. Herbert and Pansy S. Evangelists and
 Singers, 334 N. Randolph St., Indianapolis 1, Ind.
 Open dates for summer
 Moulton, M. Kimber, c/o Publishing House[®]
 Akron, Ohio. June 6 to 17
 Estes Park, Colo. July 3 to 7
 Mounts, Dewey and Wavolene. Evangelist and Sing-
 ers, 123rd St. and Ridgeland Ave., Worth, Ill.
 Mounts, Paul E. 6708 N.W. 29th St., Bethany,
 Okla.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2,
 W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nelson, Charles Ed. and Normaden. Evangelist and
 Singers, P.O. Box 241, Rogers, Ark.
 Jacksonville, Tex. June 27 to July 8
 Norris, Roy and Lilly Anne. Evangelist and Singers,
 c/o Publishing House[®]
 Summer address, 77 LeBlanc,
 Lincoln Park, Mich. June 4 to Aug. 21
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Chillicothe, Tex. June 7 to 17
 Open dates
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Osborne, O. L. 619 E. Tennessee St., Evansville,
 Ind.
 Palmer, "Bob." 1320 Grandview, Portsmouth, Ohio
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 East Adrian, Mich. June 6 to 17
 Passmore Evangelistic Party, The A. A. Evangelist
 and Singers, c/o Publishing House[®]
 Delta, Colo. June 4 to 10
 Auburn, Pa. (camp) June 22 to July 1
 Pattan, Martin L. Route 11, Box 54, Fort Worth,
 Tex.
 Patterson, A. B. Box 568, Abbotsford, B.C., Can.
 Patterson, Walter. 1642 Wilson St., Wichita Falls,
 Tex.
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Perryman, V. Dan. 508 Wyche Ave., Bossier City,
 La.
 Shreveport (Linwood Ave.), La. June 1 to 10
 Galena Park, Tex. June 15 to 24
 Pestana, George C. 3 Swan Court, Walnut Creek,
 Calif.
 Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Phillips, Miss Lottie. c/o Trevecca Nazarene College,
 Nashville 10, Tenn.
 Picking Musicalaires, The. Evangelist and Musi-
 cians, 4042 Linden St., Allentown, Pa.
 Schuykill, Pa. (camp) June 7 to 17
 Sellersville, Pa. (camp) July 8 to 22
 Pierce, Boyce and Catherine. Evangelist and Singers,
 505 Columbia Ave., Danville, Ill.
 San Gabriel, Calif. June 14 to 24
 Monterey Park, Calif. June 28 to July 8
 Pittenger, Twyla. Shelby, Ohio
 Rutland, Ohio. June 4 to 17
 Plummer, Chester D. 515 N. Chester Ave., Indian-
 apolis 1, Ind.
 Canada West Dist. (c/o dist. supt.)
 June 6 to July 1
 Columbus, Ind. (camp) July 19 to 29
 Potter, Lyle and Lois. Sunday School Evangelists,
 c/o Publishing House[®]
 Chandler, Ariz. (S.S. Crusade) June 13 to 17
 Purkisher, H. G. c/o Publishing House[®]
 College Park, Md. June 1 to 10
 Deerfield, N.J. (camp) June 13 to 24
 Raker, W. C., and Wife. Evangelists and Singers,
 Box 106, Lewistown, Ill.
 Reserved. June 4 to 16
 Mitchell, S.D. (camp) June 29 to July 1

[®]Nazarene Publishing House, P.O. Box 527, Kansas
 City 41, Missouri.

Richards, Alvin D. and Annabelle. Preacher and Singers, 5103 Thompson Rd., Linden, Mich.
 Attica, Mich. (camp).....July 20 to 29
 Richardson, L. A. and Nell. Preacher and Singer, P.O. Box 225, Bethany, Okla.
 Riden, Kenneth R. 30 W. Church, Cambridge City, Ind.
 Andersonville, Ind.June 7 to 17
 Vevay, Ind.June 20 to July 1
 Robbins, James F. 1817 "F" St., Bedford, Ind.
 Michigan City, Ind.June 6 to 17
 Dale, Ind.July 11 to 22
 Roberts, Robert C. 639 Hill Top Drive, Cumberland, Md.
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 Home.June 5 to 16
 Decherd (Warren Chap.), Tenn.June 17 to 24
 Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Bridgeport, Ind. (V.B.S.).....June 4 to 17
 Greenfield (Stringtown), Ind.June 18 to July 1
 Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.
 Winona, Minn.June 17 to 24
 St. Paul, Minn.June 25 to July 1
 Rowe, G. Howard. 909 S.W. 22nd St., Ft. Lauderdale, Fla.
 Rushing, Charles and Emma Jean. Preacher and Singers, c/o Publishing House*
 Open dates for June and July
 Rust, Everette F. 420 Sherman, Alva, Okla.

S and T

Scarlett, Don. Route 1, North Vernon, Ind.
 Schriber, George. 5949 N. Forestdale, Glendora, Calif.
 Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
 Sellick, R. T. Box 22, Oxford, N.S., Can.
 Elmira, N.Y.May 30 to June 10
 Easton, Mass.June 12 to 17
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio
 Sharp, L. D. 1324 N. Topeka, Wichita, Kans.
 Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
 Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio
 Pataskala, Ohio.May 30 to June 10
 Sheets, Lloyd Dean. Box 165, Waverly, Ohio
 Shelton, S. Trueman and Ruthellen. Evangelist and Singer, Box 926, Riverbank, Calif.
 Sherry, George C. 707 Long Ave., Port St. Joe, Fla.
 Shomo, Philip and Miriam. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Short, J. W. and Frances. c/o Publishing House*
 Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif.
 San Diego, Calif. (Bapt.).....June 3 to 8
 Seattle (First), Wash.June 10 to 17
 Slater, Glenn. 320 South 22nd St., Independence, Kans.
 Slater, Hugh. c/o Publishing House*
 Decatur (First), Ala.June 7 to 17
 Tennesse, Ga.June 21 to July 1
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.
 Smith, Billey and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Overland Park, Kans. (camp).....June 11 to 17
 Smith, C. B. Box 505, Vernon, Ind.
 Smith, Otis E. 716 S. Main St., No. Canton, Ohio
 Herrin, Ill.June 7 to 17
 Kent, Ohio.June 21 to July 1
 Smith, Paul R. c/o Publishing House*
 Open dates for June and July
 Snow, Loy. 5415 S. Heights Ave., Indianapolis 27, Ind.
 Newport, Tenn.May 30 to June 10
 South, J. W., and Wife. Evangelist and Singers, 1331 Field St., Hammond, Ind.
 Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.
 Waverly, Tenn.June 13 to 24
 Saltville, Va.June 8 to 22
 Sprowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.
 Stabler, R. C. Box 34, Montoursville, Pa.
 Annapolis, Maryland.June 6 to 17
 Stafford, Daniel. Box 11, Bethany, Okla.
 Van Buren, Ark.June 1 to 10
 Oklahoma City (Portland), Okla.June 13 to 24
 Stallings, Oscar. 2708 Stallings Lane, Jonesboro, Ark.
 Steele, J. J. P.O. Box 1, Coffeyville, Kansas
 Guthrie, Okla.June 6 to 17
 Ada (Arlington), Okla.July 11 to 22
 Stewart, Paul J. P.O. Box 850, Jasper, Ala.
 Stouffer, Clayton and Florence. Preacher and Singers, 115 Garden St., Bedford, Ohio
 Albany Dist. Assemb.June 27 and 28
 Strack, W. J. Box 112, Jefferson, Ohio
 Corry, Pa.May 30 to June 10
 Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Gordonsville, Tenn.May 30 to June 10
 Norwood, N.C.June 13 to 24
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. c/o Publishing House*
 Talihina, Okla.May 30 to June 10
 Open date.June 15 to 24
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio
 Hamilton (Woods Chap.), Ohio.June 4 to 10
 Milltown, Ind.June 18 to 24
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Middleton, Mich. (camp).....June 21 to July 1
 Nashville (College Ch.), Tenn.July 8 to 15
 Thomas, James W. Rt. 2, Box 178-A, Gravette, Ark.
 Thompson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.
 Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.
 Shelbyburn, Ont., Can.June 5 to 10
 Stouffville, Ont. (U.M.).....June 12 to 17
 Turpel, John W. Route 2, Minesing, Ontario, Can.

U to Z

Underwood, G. F., and Wife. Preachers and Singers, 1834 Westlawn, S.W., Warren, Ohio
 Reserved for camps.July
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.
 Vaughn, Roy M. 530 74th Ave., North, St. Petersburg, Fla.
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 Peoria, Ill. (camp).....June 29 to July 8
 Wagner, Betty. c/o Publishing House*
 Walker, W. B. c/o Publishing House*
 Texarkana (First), Ark.June 6 to 17
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowle St., Fort Myers, Fla.
 Bicknell, Ind.May 30 to June 10
 Plymouth, Ind.June 13 to 24
 Watson, C. R. Sealy, Texas
 Watson, Paul C. 311 N.W. Seventh St., Bentonville, Ark.
 Wennerby, T. O. 1102 So. 30th Ave., Yakima, Wash.
 Benton City, Wash.June 3 to 10
 Weathers, C. G. and Florence. 811 N. Sinclair, Tavares, Fla.
 Weaver Evangelistic Party, The. Evangelist and Singers, 149 E. Randall St., Coopersville, Mich.
 Gagetown, Mich.June 10 to 17
 Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
 White, W. T. 116 E. Keith, Norman, Okla.
 Ft. Smith (Crawford Mem.), Ark.June 8 to 17
 Webb City, Mo.June 22 to July 1
 Whitley, C. M., and Wife. Preacher and Singer, c/o Publishing House*
 Williams, Earl C. c/o Publishing House*
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
 Williams, L. W. 1026 South 17th St., New Castle, Ind.
 Willis, Harold J. and Mae. Preachers and Singers, c/o Publishing House*
 Central Valley, Calif.June 13 to 24
 Willison, Otto R. 2910 N. College, Bethany, Okla.
 Redford, Mo.June 6 to 17
 Wister, Okla.June 20 to July 1
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarren, Robert. c/o Publishing House*
 Merrill, Wis.June 3 to 10
 Wolfe, E. D. c/o Publishing House*
 Wood. Eugene. 2527 Niles, Apt. 4, Bakersfield, Calif.
 Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio
 Columbus (Whitehall), Ohio.June 17 to 24
 Open date for July
 Woodward, George P. Artist-Evangelist, 326 Dry Run Rd., Monongahela, Pa.
 Confluence (First), Pa.June 8 to 17
 Andrews, Ind.June 22 to July 1
 Woolman, J. L. c/o Publishing House*
 Worcester, Gerald. 11629 East 164th St., Norwalk, Calif.
 Wordsworth, E. E. 107 E. Sammamish Road, North, Redmond, Wash.
 Wright, Fred D. Hometown, Ind.
 Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.
 Pampa, Texas.June 3 to 17

SINGERS:

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
 Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
 Baldridge, Willis and Velma (DeBoard). Song Evangelists, 24 Sharilane Drive, East St. Louis, Ill.
 Bierce, Jack. Song Evangelist, c/o Publishing House*
 Bradley, Ill. (camp).....July 16 to 22
 Bohi, James. Singer, Box 114, O.N.C., Kankakee, Ill.
 Kewanee (Grace), Ill.June 3 to 10
 Rock Island (First), Ill.June 11 to 17

Brown, Curtis R. Song Evangelist, 449 Bresce Ave., Bourbonnais, Ill.
 Kentucky Dist. Camp.July 9 to 15
 Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
 Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla.
 Richmond, Ind. (camp).....July 8 to 22
 Coulter, Miss Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind.
 Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.
 Darm, Jean and Jane. Song Evangelists, 338 Michigan Ave., Adrian, Mich.
 Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
 Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o Publishing House*
 Canby (Bethel Chapel), Ind.May 30 to June 10
 Memphis (First), Tenn.June 11 to 17
 Dummiere, Ralph and Joann. Singers and Musicians, 202 Garwood Drive, Nashville 11, Tenn.
 Jackson, Miss.June 8 to 17
 Jolton, Tenn.June 20 to July 1
 Everleth, Lee and Judy. Song Evangelists, 618 8th St., Marietta, Ohio
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
 Ford, A. E., and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Gillespie, Sherman and Elsie. Song Evangelists, 1614 Rector Ave., Muncie, Ind.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Elaine Ave., St. Louis 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Reserved.June 10 to 24
 Staten Island, N.Y. (camp).....June 29 to July 8
 Haas, Wayne and June. Singers and Musicians, Rt. 1, Cory, Ind.
 Hedge, Ralph, and Mrs. Song Evangelists and Musicians, 417 Lawrence St., Benton, Ill.
 Hostetler, Robert L. Song Evangelist, 1017 East Firmin, Kokomo, Ind.
 Jantz, Calvin and Marjorie. Singers and Musicians, c/o Publishing House*
 Sardinia, Ohio.June 6 to 17
 Little Rock (First), Ark.June 22 to July 1
 Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Ida.
 Kelly, Don and Helen (Greenlee). Singers and Musicians, Route 2, Hometown, Iowa
 Portland, Ore. (camp).....June 28 to July 8
 Kennedy, Roger D. Song Evangelist, 3437 East Carpenter Rd., Flint 6, Mich.
 Moorhead, Minn.May 29 to June 10
 Bloomington, Minn.June 12 to 24
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 E. Jordan, Mich. (U.M. Camp).....July 5 to 15
 McNutt, Paul W. Song Evangelist, c/o Publishing House*
 Kansas City Dist. Camp.June 11 to 17
 Valley City, N.D. (camp).....June 22 to July 1
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o Publishing House*
 Bismarck, N.D. (camp).....June 25 to July 1
 Miller, Mrs. Ruth E. Song Evangelist, 111 W. 46th St., Green Tree Acres, Reading, Pa.
 Ephrata, Pa.June 6 to 17
 Mitchell, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
 Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Paul, Charles L. Song Evangelist, Route 5, Cockeville, Tenn.
 Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Drive, Orlando, Fla.
 Woodstown, N.J. (camp).....June 13 to 24
 Columbia, S.C. (camp).....July 2 to 8
 Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
 Rushing, Dee and Bernadene. Singers and Musicians, King City, Mo.
 Nashville, Ga. (camp).....June 13 to 24
 Jasper (First), Ala.June 25 to July 1
 Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway 67, St. Louis 36, Mo.
 Sigler, Ray. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Delphi, Ind.May 30 to June 10
 Indianapolis (Friendly), Ind.June 15 to 24
 Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.
 St. Johns, Newfoundland.June 3 to 17
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 Farnam, Neb.May 30 to June 10
 Wilkinson, Mrs. (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
 Yeakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Oregon

Home for Converted Priests Dedicated

COCHABAMBA, BOLIVIA (MNS)—Early this year the Christ Redeemer Mission was dedicated here as some seventy evangelical workers gathered for the occasion. The dedication of the building, which will serve as a center for ministering to Spanish-speaking ex-priests and aid them in finding productive lives in the gospel, brought to fruition the vision of a converted priest, Jose M. Rico.

Mr. Rico, director of Christ Redeemer Mission, gave a thrilling resumé of how God had led step by step in the formation of this new mission in co-operation with the Bolivian Indian Mission. The mission is envisioned as a haven and place of refuge for newly converted Catholic priests from all over Latin America, where they will receive systematic instruction in the Word, spiritual upbuilding, and opportunities for witnessing. After a year's probationary period they, together with the leaders of Christ Redeemer Mission, will look to the Lord of the harvest for His place of service in the future.

Evangelicals Plan New Translation of Japanese Bible

TOKYO (MNS)—Evangelical leaders here are planning a new translation of the Japanese Bible. Plans call for the New Testament and Psalms to be completed in three years and the entire Bible in five. With the support of the Evangelical Missionary Association of Japan, the Japan Council of Evangelical Missions, and the Japan Protestant Conference, and with the co-operation of leaders from more than thirty evangelical groups, the project has created unparalleled interest within the conservative constituency in Japan.

Four major aims have been stated for the project: (1) Translation will be from a position of belief in the Bible as the Word of God and of giving to the Lord Jesus Christ His proper place; (2) translation will be from the original languages and will take as a primary reference work the American Revised Version (1901) together with a soon-to-be-released updating of this translation; (3) translation will be into modern Japanese, understandable to the masses; (4) the work will be conducted so as to give glory to Christ alone, with no individual gaining praise or profit from it.

The new translation is backed by the Lockman Foundation, originators of the *Amplified New Testament*, and will be published by TEAM's Word of Life Press in Tokyo.

the Answer corner

Conducted by W. T. PURKISER, Editor

A good friend of mine, who is a devout Calvinist, quoted I Corinthians 5:5 in defense of his theological stand on "once in grace always in grace." Please explain this verse and the meaning of the word "flesh" as it appears in this setting.

The verse is part of a passage dealing with one in the church at Corinth who had been guilty of the sin of incest, and who at the time of Paul's first letter was apparently still living in that sin and claiming the right to fellowship in the church. It is to be noted that the excommunication which Paul commands was on the basis of his apostolic office, and not on the judgment of the local church. The "flesh" (Greek, *sarx*) is the sinful human pride and self-glory of the incestuous person, which will be destroyed by his excommunication from the church. (Another interpretation is that the flesh is the body destroyed by disease or a divine judgment.)

Rather than substantiating "once in

grace always in grace," it goes to prove exactly the opposite. If no action is taken, and the man goes on in his sin unrebuked and not brought to repentance, his spirit will be lost in the day of Christ. The purpose of the excommunication is not only to keep the testimony of the church free from compromise, but to bring the sinner to his senses and to cause him to repent, confess his sin, and be forgiven. If the man was automatically saved anyway, there would be no point in handling his case in such a manner. It would seem from II Corinthians 2:5-11 that the man did repent and was restored to grace and the fellowship of the church.

In early New Testament times Palestine was under the dominion of the Roman Empire. My question is, How and when and by whom was Palestine delivered from the Roman Empire?

Palestine was captured by the Persians in A.D. 614, and passed into Arab hands in A.D. 636. With the exception of a brief period during the Crusades, it was under Arab control until the

end of the first World War, when the land became a British mandate under the League of Nations. It was partitioned in 1948 into the Arab state of Jordan and the Jewish state of Israel.

Does the second commandment forbid pictures of Christ in church or home?

No, I don't think so. The commandment reads: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments" (Exodus 20:4-6).

Unless one picks out just a part of a

verse, it is clear that the subject is idolatry and the making of images and likenesses for the purpose of worship. It is always well to read what precedes and what follows any given text of scripture. For as the preachers are often told, "A text without a context is only a pretext." Untold harm has been done by lifting verses out of their context and making them mean something never intended. Paul speaks of "handling the word of God deceitfully" (II Corinthians 4:2), and this process comes closer to that than I want to come.

Our local church has a wonderful pastor who has served uncomplainingly although the church does not supply a parsonage or utilities. There are no hospitals nearby and he must drive from twenty-five to seventy-five miles to visit folks of our church who are hospitalized. I am not a member of the board, and those who are do not seem to feel that anything should be done about it. I am a new Nazarene, and don't know what to do about this.

One would have to know much more than I do about the local finances to answer conclusively. I sincerely hope, however, there is no disposition here to "work a willing horse to death" and to do less than the maximum possible to support this good man and his family. Perhaps if you and those who feel as

you do seek ways to increase your giving, the means will be available to supply a parsonage and utilities, and mileage for the car. Then if you keep this spirit and concern, you will probably be elected to the church board, and be able to have a voice in the matter.



REACTOR *or* RESPONDER: *which?*



But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (II Peter 3:18).

The Scriptures indicate that a growth in both grace and knowledge is to be expected from the true follower of the Lord Jesus Christ. Such growth, however, is not seen in every Christian. It often is evident that, rather than a positive response, there is a negative reaction being demonstrated.

The word "reaction" means to return the same action, a counter tendency, or an opposing action. It may even be of a retaliatory nature, such as to strike back.

The word "response" is an answer, an intelligent action. This suggests the higher nature and powers of man, the spiritual attributes, such as faith. Response answers, not in kind, but in wisdom and love, with the purposive object of offering help.

Reacting is the easiest thing to do. The mob, stirred by bitter Pharisees and scribes, exchanged their "Hosannas" for the cry, "Crucify him." Those who beat Paul with many stripes and bound him in chains were reacting—they sought to still the voice of the spiritual giant whose very presence convicted their sinful hearts. Those who cast stones at Stephen (as if stones could ease an accusing conscience) were stung by his accusing words, which they recognized as truth, but yet truth upon which they refused to act positively, making them reactors. The typical attitude of the reactor is, "It can't be because we don't see it."

Responders are responsible for great good. There were the 120 in one place with one heart and one mind, responding to God in the Upper Room when the Holy Ghost was poured out—it was the end of self, and reaction, and the beginning of growth, power, and outreach. There were three thousand in the city that day who saw Christ in these responders and were added to the Church. Five thousand others soon were impressed likewise, and responded. The woman at the well listened to Jesus, and His words reached a responsive soul, who with her new light hastened to the city to bring others to know the same experience she had found in Christ.

Revival is needed across the Church of our day. The reactors will never produce it. Their "can't," their "no use," their "failures" will not bring it, for they leave no room for faith to work. The responders will find a way, for they say, "We can," "We will," "We must," for this is God's work and God's will. The future of the Church depends on the responders (not the reactionaries); so revival will come when our churches are peopled with men and women who act positively, the "responders."

By DELMAR STALTER, Pastor, New Haven, Indiana

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